attend upon Christian patients (under the pretext that they might obtain too strong a hold over their minds) were renewed, and, for the first time, consistently put into effect. Henceforth, in Catholic Europe, it was only at times of emergency that the Jewish physician found his activity unhampered—as happened in 1630 during the plague of Venice, when Dr. Valensin extended his activities from the Ghetto itself to the neighbouring districts, which had been deserted by the Gentile practitioners : or during the War of Candia in the middle of the century, when Elkanah Circoletto attended the Venetian wounded in hospital without accepting any fee. Yet in the Catholic world as a whole, the old tradition of the Jewish physician, which had been the rule in the Middle Ages throughout Europe, was now at an end.

For some generations, accordingly, we must look for the manifestation of Jewish genius in this direction, not among professing Jews, but in the first instance among the Marranos or crypto-Jews of Spain and Portugal. The latter had been compelled to embrace Christianity at the time of the persecutions of the fourteenth and fifteenth centuries, culminating in the Edict of Expulsion from the larger country in 1492 and from the smaller in 1497. They still continued to cherish their ancestral faith in their hearts : and the enforced outward change of religion could obviously not affect their natural proclivities for the healing art. Accordingly, an overwhelmingly large

proportion of the eminent Spanish and Portuguese practitioners, from the sixteenth century onwards, are known to have been of Jewish extraction, and in many cases gave formal expression to their religious allegiance, either by flight to a land of greater tolerance or at an auto-da-fe. It is obvious, however, that not all of them had the opportunity to manifest their Jewish sympathies